This is the 38th Special Monthly Edition which fair-minded non-Catholics will be anxious to peruse.

OUR SUNDAY VISITOR

☞ ON THE LAST SUNDAY OF EACH MONTH OUR PAPER FEATURES ONE SUBJECT, WHICH INTERESTS THOUSANDS OF AMERICANS. IF IT COMES TO YOU, A FRIEND HAS ORDERED IT SENT.

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"Ethiopia Shall Stretch Out Her Hands to God"

PS. 67:32

Catholic Church Must Try to Reach the Colored People

By T. A. T.

Was it but coincidence that on October 4 Archbishop McNicholas, at Cincinnati, and Bishop Schrembs, at Cleveland, addressed themselves to Negro congregations, telling them that the soul of the colored man was just as dear to the Church as that of the white man, or was it the working of the Holy Ghost? The world will say "coincidence," but men strong in their Catholic faith will at once disagree with this opinion. There has long been a demand, from within the Church, that her neglect of the negro's salvation, in this country, be terminated, and that a great missionary effort be launched to reach the sons and daughters of those brought to this country from Africa as slaves, but though the demand was strong, as also the will, to reach these people with Catholic doctrines there were many and great obstacles in the way, chief among these being the fact that the great majority of the colored people reside in the Southern states, where, in vast areas, the Catholic Church is not known at all.

At Holy Trinity Church, in the second oldest parish of the city of Cincinnati, Archbishop McNicholas' letter read on Sunday, October 4, said: "I wish to assure the colored people of the Archdiocese of Cincinnati that the Catholic Church is their friend under all cricumstances. . . .It would be most gratifying if knowledge and good will towards the Catholic Church should become general among the colored people, and thus wipe out all misunderstanding and prejudice. On the part of the Church there is no prejudice." At that same hour Bishop Schrembs at Cleveland was dedicating a school for negroes, and was saying to the assembled colored people: "You are God's children. Before God there is no distinction of race, or color, or of speech. Christ said to his apostles: 'Go teach ye all nations.' His heart was big enough to embrace every human being when He established His Church here on earth." He declared that negroes have a right to enter any Catholic church. No pastor would dare to exclude them, he said.

The words of the two prelates may sound strange to a minority of people who profess the Catholic faith, but that is because they are not familiar with the doctrines of their own church. It is, without doubt, simon pure Catholic doctrine, and now that the colored man is amongst us in large numbers in the cities of the North, where the Catholic church is strong, her teachings are apt to be better understood by those who have long occupied pews within her parish churches, as well as by the colored man, who for the first time is having those doctrines preached to him. Cincinnati and Cleveland are two

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A Study of the Southland---Where Negroes Predominate

The cotton fields of Mississippi are rolling, fertile prairies except in the west, where the land falls into the swamp regions of the Yazoo and the Mississippi rivers. Much of this "Delta" has been reclaimed by a system of levees—the "Father of Waters" in its journey of 2,550 miles flows past 1,500 miles of levees. The Mississippi River problem is one of national significance from a commercial viewpoint, as this vast waterway, with tributaries numbering 100,000, drains the richest territory in the world—70 per cent of the area of the United States. The reclaiming of more of the fertile lands with their rich alluvial deposits would particularly affect the American supremacy in the cotton market of the world.

With this alluvial soil, which is practically inexhaustible, Mississippi's cotton products exceed that of any other land on the face of the globe. As agriculture is the principal industry nearly all varieties of orchard and garden crops are grown.

The capital, Jackson, which was nearly destroyed in 1864 by General Sherman, is situated on the Pearl River, in an agricultural region in which vast quantities of cotton are raised, and consequently it is a big shipping center.

In the history of the world, the Jewish people have ever been its merchants; the Gentiles have been its mechanics; the Negroes have been its servants; yet these people have been given the happiest dispositions, thus making their burdens bearable. In 1513, thirty Negroes helped Balboa build the first ship constructed on the Pacific Coast. The first Negro colony in the U. S. was settled near the site of Jamestown, Va., about 1525, but was broken up when the Negroes protested against English injustice to the Indians. The first slaves in an English colony in this country were twenty Negroes brought to Jamestown, 1619, and from here slavery spread to the other twelve Colonies.

The population of the earth by color is estimated at: Yellow Race, 703 millions; White Race, 560 millions; Black Race, 258 millions. According to the U. S. Census of 1910, Mississippi had a colored population of 58 percent. In the session of 1906-1907, there was a larger attendance of negro pupils than white pupils by 15,335. The public educational system of the State consists of a common school system in which each county is a school district, maintained at public expense for the education of all children of both races.

In his one-half century of freedom, the Negro has advanced notably; many inventions by colored men have been patented; at times colored applicants have taken first place in Civil Service Examinations; first honors have been carried off by the boys and girls of this race in the mixed schools.

One of the great musical prodigies was "Blind Tom" who was born a slave and was blind. At the age of eight years he was appearing in concerts, and was able to play any piece after hearing it once. Elizabeth T. Greenfield, known as the "Black Swan," because of her beautiful voice, was born in Mississippi, and "Black Patti" toured the States with her own company for nineteen years.

The folk-melody and the folk-lore of the colored race have been drawn upon by some of our best writers of song and story—notably the beautiful plantation melodies of Stephen C. Foster—and tales of the loyalty of the old bent slaves, the love of the devoted "Mammies."

Here in this semi-tropical climate belt, from the boughs of the stately magnolia, with its fragrant white flowers, warbles the mocking bird which is exclusively a southern bird and the best singer in the world.

During the Civil War, this State suffered greatly, being the theater of many military operations, and furnishing 80,000 troops to the Confederacy,

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Zealous and Successful African Colored Priests

In the current number of "Our Missions," published by the Society of the Divine Word, Techny, Ill., the editor restates with a good deal of emphasis the purpose of his community to go on with the development of their seminary for the preparation of negro priests. To those "far too many persons, among both clergy and laity, who are shouting down" the enterprise, he instances the experiences of the White Fathers in equatorial Africa.

In that practically barbarous field the possibility of developing a colored priesthood would seem to be more remote than in the southern states where there is a background of civilization from which to work. Towards the end of the last century the White Fathers began the ecclesiastical training of a group of native candidates for the priesthood. "Of the original thirty candidates only two persevered. Twenty years later, on June 29, 1913, they were at last admitted to holy orders, the first priestly fruits of equatorial Africa. They were Bazilio Lumu and Victoria Mukasa. Bishop Streicher, who had anxiously watched over their long preparation, raised them to the priesthood. It was a great event in the annals of Uganda, and 15,000 neophytes, from far and near, witnessed the impressive ceremonies with unbounded joy. The next ordination took place in 1915, only one candidate being ready for holy orders. The year 1918 saw two more Baganda raised to the priestly dignity. From that year onward ordinations have taken place."

Of the work of these negro priests, the account says: "The black priests, of whom there are at present fifty in East Africa and the Upper Congo, prove a real blessing to the black race. These priests are helped in their work by a growing congregation of native sisters, already numbering 135, who devote themselves unselfishly to the education of the young and the care of the sick.

The editor of Our Missions is confident that what has been done in central Africa may be done in the United States. That the fathers of the Society of the Divine Word are offering their colored students a sound training is shown by an article in the Christian Work, Protestant weekly, which the editor quotes: "The only negro seminary with adequate educational standards is the Roman Catholic one, which requires four years of high

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A Catholic Negro Leader Who Won Fame

Dr. G. R. Simpson has done the race a great favor in editing for school purposes Gragnon Lacoste's Biography of Toussaint Louverture, the Negro Soldier, Statesman and Martyr of Haiti. Here we have a valuable book, subserving a double purpose. It facilitates the study of a foreign language by presenting matter of immediate interest to the Negro student. At the same time it supplies him with valuable information about one of the greatest figures in history, regardless of his color. This book, then, meets a long-felt need; for what stimulus can there come to a Negro student of French when he reads of the deeds of Louis the XIV, or to the Negro student of history if he is to restrict himself altogether to the study of Caesar, Napoleon and Gladstone?

In this story, however, one will not find propaganda. It is merely the narrative of the unusual deeds of an exceptional man. With little opportunity for development, the hero of the story made himself a leader of men. Against tremendous odds he hurled his ill-equipped soldiers at the Military force of France, representing the proudest blood of Europe. He humiliatingly defeated these Frenchmen, and laid the foundation of an independent Republic. No story is more fascinating than this. Few writers have written a narrative as gripping as this of Toussaint Louverture, the warrior, the hero, the savior of his country.

To appreciate the worth of this man and the importance of drawing upon his career for impressive lessons to develop the character of the Negro youth, one can not do better than bear in mind these words of Wendell Phillips:

"I would call him Napoleon, but Napoleon made his way to empire over broken oaths and a sea of blood. This man never broke his word. 'No Retaliation' was his great motto and the rule of his life; and the last words uttered to his son in France were these: 'My boy, you will one day go back to San Domingo; forget that France murdered your father.' I would call him Cromwell, but Cromwell was only a soldier, and the State he founded went down with him into his grave. I would call him Washington, but the great Virginian held slaves. This man risked his empire rather than permit the slave trade in the humble villages of his dominions. Fifty years hence, when truth gets a hearing, the muse of history will put Phocion for the Greeks, Brutus for the Romans, Hampton for England, Lafayette for France, choose Washington as the bright consummate flower of our earlier civilization, and John Brown as the ripe fruit of our noon-day; then, dipping her hand in the sunlight, will write in the clear blue, above them all, the name of the soldier, the statesman, the martyr, Toussaint Louverture." —*The Freeman, September 26, 1925.*

What the Catholic Church is Doing For the Colored Race.

By Rev. Edward C. Kramer, Associate of The Catholic Board for Mission Work Among the Colored People.

According to the official federal census of the year 1920 there were, then, living in the United States 10,463,131 men, women and children of the colored race. When, however, it is understood that in various sections of our country, for one reason or the other, an accurate enrollment of this race is not desired, or considered not of sufficient importance in comparison to the effort to be put forth, it is not difficult to accept the unofficial estimate of 12,000,000 Negroes within the confines of the Union.

These ten to twelve millions of American Negroes have either erected or have had erected for them a total of 45,000 churches. Everyone knows that these churches are predominantly of the Baptist and Methodist persuasions. Catholic churches for the colored number 106. The official Negro Year Book gives to all the churches a membership of approximately 4,800,000 adults and 2,250,000 children, i. e., a grand total of 7,505,000, of whom (again approximately) 250,000 are Catholics, which is about 3⅓ per cent of the total. We must not overlook the three to five millions of Negroes who are unaffiliated with any Christian denomination.

The non-Catholic Negro denominations are served by 50,000 Negro preachers, whilst Catholic Negroes have the divine mysteries offered up for them by four Negro priests and 215 white priests. Of these white priests, 179 are working exclusively among Negroes and 36 are devoting part time to efforts for the spiritual advancement of the race.

Efforts tending towards the welfare, both spiritual and temporal, of the Negroes depend, primarily, upon education. Two millions of colored children are partaking of the benefits of the schools of our land. All the schools under Catholic auspices have a total enrollment of 25,566 Negro boys and girls. The percentage of 1⅓ per cent ought to be somewhat disconcerting to Catholics. We have throughout the forty-eight States of our country 161 Catholic schools for Negroes. If a division were to be made we could not give to each State the small number of four schools. Our 161 schools are divided as follows: 142 Parochial or High and 19 Institutional.

Negro schools are being conducted with a grand total of about 45,000 teachers; Catholic Negro schools are depending upon the services of 132 lay teachers and 789 Sisters of various religious Orders. Naturally, the Sisters of the Blessed Sacrament, white Sisters who have consecrated their lives to work on the Indian and Negro missions, and the colored Sisters of the three colored Sisterhoods carry a large slice of the burden.

At present there are 291 Negro Sisters in the United States.

NEGRO CATHOLIC PRIESTS IN THE UNITED STATES.

Seven Negroes have been ordained as priests and assigned to work in the United States.

Father Augustus Tolton was the first colored priest appointed in the United States. He was ordained in the Propaganda at Rome, in 1888. He was pastor of St. Monica's church, Chicago, Ill., until his death in 1902.

Rev. Joseph J. Plantvigne was ordained in 1907 by Rt. Rev. Bishop Curtis in the Chapel of St. Joseph's Seminary, Baltimore, Md. In 1909 he was appointed assistant to the Rev. William Dunn, of St. Francis Xavier's church, Baltimore, Md. He died January 27, 1913.

There are at present five colored priests in the United States.

Rev. Charles Randolph Uncles was ordained by His Holiness, Cardinal Gibbons, in the Baltimore Cathedral, 1891. Since his ordination he has been a professor in the Epiphany Apostolic College, Walbrook, Baltimore, Md.

Rev. John H. Dorsey, Baltimore, Md., was ordained by Cardinal Gibbons in the Baltimore Cathedral in 1902. He is now pastor of St. Monica, Baltimore.

Rev. Joseph Burgess was ordained at Paris, France, in 1907. He is at present a professor in the apostolic College of his Congregation at Cornwells, Pa.

Rev. Stephen Louis Theobold was ordained at St. Paul's Seminary, St. Paul, Minn., in June, 1910.

Rev. Joseph John was ordained by the Rt. Rev. Bishop John J. Collins in the Church of St. Benedict the Moor June 12, 1923.

NEGRO RELIGIOUS SISTERHOODS AND BROTHERHOODS.

The Oblates of Providence—Founded in Baltimore, July 2, 1829, by Father Joubert, a Sulpician priest.

Father Joubert called together four young colored women, Elizabeth Lange, Rosa Boegus, Magdalen Balas and Teresa Duchemin. The work outlined for the Sisters was to conduct schools for colored girls, provide for orphans and seek the erring. They founded St. Francis Academy, Baltimore. The Oblates of Providence have grown in numbers. Missions have been established in Washington, D. C., St. Louis, Mo., Leavenworth, Kan., Havana, Cuba, and Old Providence and Catania, two islands off the coast of Central America. About forty Sisters remain at the mother house in Baltimore.

Congregation of the Sisters of the Holy Family—Founded at New Orleans, November 21, 1842, by Harriet Delisle, Juliette Gaudin, Josephine Charles, and a Miss Alicot, "free women of color," under the supervision of Father Rouisillon, Vicar General.

Miss Delisle and Miss Charles were native born, Miss Gaudin was from Cuba, and Miss Alicot from France. They were wealthy. A part of their wealth had been inherited and a part they had earned. The original purpose of the order was "to teach the catechism to young and old women, to prepare them for their first communion." The work, however, has greatly broadened. In 1848 a home for aged and infirm women was established. In 1863 an addition was made for men. Next, the asylum of St. John Berchman, the patron of the Order, was opened for girls. An academy for girls and an asylum for boys were also established. Five day schools were also conducted for boys and girls. Houses have been established in Opelousas, Donaldsonville, and Baton Rouge. Asylums and schools are conducted at more than thirty points in the South. The Mother House of the Congregation of the Holy Family, an extensive brick building, occupies the site of the Old Orleans Theatre, famous before the Civil War as the scene of the quadroon balls.

CATHOLIC NEGRO LAYMEN'S ORGANIZATIONS.

Knights of Peter Claver—This association was organized at Mobile,

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NEGRO SAINTS AND BLESSED OF THE CATHOLIC CHURCH

(Page 271-2, N. Year Book)

SAINT BENEDICT, THE MOOR.

Negro Saint of the Catholic Church. Born at San Philadelphia or San Fradella, a village of the Diocese of Messina in Sicily in 1526; died April 4, 1589.

The parents of Saint Benedict were slaves from Ethiopia. On account of their faithfulness their master freed Benedict, the first-born child. From his earliest years Benedict was very religious and while still very young he joined a newly-formed association of hermits. When Pope Pius IV dissolved this association, Benedict, called from his origin Aethiops or Niger, entered the Reformed Recollects of the Franciscan Order. Owing to his virtues he was made superior of the monastery of Santa Maria de Jesus at Palermo three years after his entrance, although he was only a lay brother. He reformed the monastery and ruled it with great success until his death. He was pronounced Blessed in 1743 and was canonized in 1807. His feast is celebrated April the third.

MARTYRS OF UGANDA RAISED TO SAINTHOOD.

On May 13 and 15, 1920, under the observance of a most solemn ritual, Pope Benedict XV on those days proclaimed to the assembled congregation and to the world that the twenty-two Martyrs of Uganda had been raised to the ranks of the Blessed. These young men were pages to King Muanga. Because of their firm refusal to deny Christ and to do homage to the fetishes of their pagan brethren, thirteen of their number were burned to death and nine suffered martyrdom in various ways. The event transpired in 1886.

The solemn ceremonies which marked the beatification of these African youths in recognition of their Christian fortitude were prefaced by a most careful investigation into all the circumstances connected with their martyrdom. The Uganda martyrs were honored simultaneously with Joan of Arc, The Maid of Orleans, whose veneration the world over as the valiant defender of France in centuries past is as much a matter of history as were her courageous actions and ignominious death under circumstances providing her Sainthood. It is also a noteworthy fact that a number of French nuns were beatified on the same occasion, having died as martyrs during the Great French Revolution.

Catholic Church's Universality Best Adapted to the Negro

By SENATOR WILLIAM CABELL BRUCE

(From an address before the Catholic Rural Life Conference of the Archdiocese of Baltimore)

"Leaving out of sight all other fields of usefulness and points of view, let me say that in one social respect, in my judgment, the Catholic Church, if we may reason from its influence in Maryland, is better qualified to promote the lasting interests of the rural South than any other church.

"As we know, in the South there are two races, each very numerous, which are sharply distinguished from each other by salient, physical and other characteristics. In an eminent degree, the future peace and prosperity of the South depends upon the extent to which amity and a spirit of mutual sympathy and helpfulness shall be maintained between these two races. In the general promotion of those sentiments I know no more powerful influence that could be enlisted than that of the Catholic Church.

"The mission that it sets before itself is so high, the voice of its hierarchy is so authoritative, that the relations between its communicants, white and colored, are naturally enough regulated to a very striking degree by the principle of religious democracy.

"I have rarely seen a negro worshipper in a white Protestant Church since I was a boy, when a few former negro slaves would sometimes occupy seats in the galleries of white Protestant churches; but one does not have to go beyond Maryland to see at times white and colored worshippers assembled under the roof of the same Catholic Church. Every afternoon on my way from my office to Calvert Station I observe going in and out of Saint Francis Xavier's Colored Church white Catholics who find in that church a convenient place for their afternoon devotions. The effect of these religious contacts is, in my opinion, altogether good. They make both whites and negroes feel that they have a common interest in the most important of all human concerns, and that the universal Fatherhood of God and the universal Brotherhood of Men are real things and not mere conventional phrases; and they cannot but result in kindlier and friendlier relations between the races than would otherwise exist.

"Moreover, a church that insists upon due deference to authority, and frowns upon mere licentious liberty and mere restless social disaffection is a church that is peculiarly fitted to teach patience and self-restraint to a race that has not a little injustice to complain of, and has not yet, marked progress as it has made, passed beyond the need for vigilant tutelage; and such a church is the Catholic Church."—Baltimore Catholic Review. Oct. 31, 1925.

Progress of American Negroes ---Economic and Otherwise

January first, 1866, marked the beginning of the opportunity for Negroes in every part of the United States to enter upon an era of progress; for thirteen days before this date, this is, on December 18th, 1865, the Thirteenth Amendment, declaring slavery in the United States abolished, was adopted. It is not generally recognized that the Emancipation Proclamation of 1863 applied only to those states and sections of states then in rebellion against the Federal Government. The result was that there were almost one million slaves who were "for the present left precisely as though this proclamation was not issued." The decree of December 18th, 1865, however, freed all. On or about the first day of the following January the late masters and the late slaves entered into an agreement whereby the former were to furnish the land and the latter the labor to the end that both might live and prosper. Thus white and black set to work to rebuild the wasted and devastated South. In this rebuilding the Negro not only tilled the soil of the South, cleared her forests and helped to build her cities but in spite of many disadvantages he has himself made a most remarkable progress.

The most recent reports on property owning show that in 1923 Negroes in Georgia owned 1,632,853 acres of land assessed at $15,567,057. The value of their city property was $20,179,465; the total assessed valuation of all their property was $48,233,541. The Negroes of Virginia in 1922 owned 1,920,485 acres of land assessed at $28,899,656. The value of their city property in 1921 was $18,574,120; in 1923 its value was $20,065,409. The total valuation of all their property in 1923 was $68,354,407. The Negroes of North Carolina in 1923 owned 1,652,389 acres of land assessed at $48,343,205. The value of their city property was $30,332,118; the total assessed valuation of all their property was $102,435,004.

Along with the movement of Negroes to cities has come a marked increase in the amount of property which they own in cities. Reports on property holding in Georgia and Virginia indicate that there is a tendency for Negroes to purchase less farm land than formerly. This probable decrease in the acquisition of rural property is offset, however, by the increase in the acquisition of property in urban centers.

There is, on the whole, an increase in the purchasing of property by Negroes. Through purchases and rises in value, property holdings of Negroes of the country are increasing each year by probably more than fifty million dollars. The value of property owned by the Negroes of the United States is now over $1,800,000,000. It is still true that the lands which they own amount to more than 22,000,000 acres or 34,000 square miles, an area greater than that of the five New England States, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island.

In the early part of 1924 extensive publicity was given to the fact that Riley Rogers, a Negro farmer, living near Lawrence, Kansas, had an income of $6,000 a year from a 12-acre farm. Truck gardening is his specialty. His aim is not to supply everything the market demands. While he raises irish potatoes, sweet corn, cauliflower, etc., his specialty is cabbage, tomatoes and cucumbers. Practically all of his produce is sold to local stores. He has 4½ acres under irrigation. The returns from the products of this plot were $4,500 for one year. His four sons and two daughters are graduates of the Kansas State University.

Although there has been a heavy migration from the farming districts of the South to the industrial centers both North and South, the improvement of Negro farming has steadily continued. This is reflected in the increasing number of farmers conferences and community, county and state fairs which are being held. The 1924 Annual Tuskegee Farmers Conference brought together one of the finest and most intelligent group of Negro

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Catholic Spain Produced 3 Distinguished Negro Painters

The resolution on Race Relations adopted by the Convention of the Catholic Central Society of America, recently held at Cleveland, would remind Catholics of the fact "that one of the first and foremost Saints of the New World, St. Peter Claver, devoted his life to the Negroes, and that even ahead of such glorious martyrs as Isaac Jogues, an American Negro, the Blessed Martin de Porres, was beatified by the Church." Thus, although it was not possible to overcome slavery as quickly as the Church would have desired, she always held to the same principles insisted upon from the very day on which the Apostles began to preach the Gospel of Christ, that all human beings are created in the image of God and that the soul of the slave is as valuable in the sight of the Almighty as the soul of his master.

No matter how men might harden their hearts, the insistence of the Church eventually prevailed. Therefore all writers on the history of Negro slavery admit that the lot of the Negroes was a much more favorable one where Spain, Portugal or France ruled than there where the masters were either English or Dutch. It is conceded that the Spanish laws throughout were the most humane, and were especially favorable to emancipation. The Swedish novelist Frederika Bremer, whose book of travel, "Homes in the New World," has again been brought to the attention of the American public through a new edition, during her stay on the island of Cuba learned that a Negro woman could purchase the manumission of her unborn child with an almost nominal sum.

It seems that the Spaniards cultivated humanity towards the Negroes even before the discovery of America. Arthur A. Schomburg, whose paper: "Fragmentary Tribute to the Spanish Negro Painters of the School of Sevilla," read before the American Negro Academy at Washington, "The Messenger," a Negro monthly, recently reprinted, has discovered that the famous Spanish city mentioned "had a Negro village with its church and other useful edifices for its social comforts." The ecclesiastical and secular annals of Sevilla furthermore revealed to him that Archbishop Mena, who died during the year 1402, was so devoted to the Negroes that they followed his funeral cortege "to Cartuja Monastery in the snow-covered mountains to

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Children's School and Playground

ST. ANDREW.

From time immemorial—so far back that history is unable to assign a date—the Catholics of Scotland have venerated St. Andrew as the protector of that kingdom. The Apostle lived and died far away from Scottish shores, and no missionaries arrived in the country until St. Andrew had been honored for centuries in the Church as a glorious martyr. It is therefore difficult to ascertain how he became connected with Scotland, except on the usually accepted tradition that it was through his relics having been brought to the country at an early period of its history. Although the legend which places this event in the fourth century is not generally believed, it seems very clear that some centuries later the Apostle's relics were venerated at St. Andrews, a city named in his honor, and it is equally certain that the war cry, "For God and St. Andrew," was made use of all through the Middle Ages. The true facts relating to the origin of the devotion matter little; we know for certain that for more than a thousand years St. Andrew has borne the title of Patron of Scotland.

If we study the life of St. Andrew, portrayed in the Gospels, we find a special characteristic standing prominently forth. It seemed to be his mission to bring others to the knowledge of Our Lord from the very beginning of his apostolic career. It was due to him that his brother Simon, destined to become Peter, the Prince of the Apostles, was introduced into Our Lord's presence. This alone would be enough to make St. Andrew famous. But we are not without other glimpses—in the brief records left of him in the Gospels—of a like charity and zeal. When certain Gentiles who had come up to Jerusalem at Our Lord's last Pasch desired to be presented to Him, it was to Andrew that Philip brought them, as though it were his right to perform the charitable office. When, again, Our Lord would multiply bread in the wilderness for the great crowd that had followed Him, and asked, "Whence shall we buy bread that these may eat?" it was Andrew who brought forward the boy with the five barley loaves and two fishes to supply materials for the miracle.

This characteristic should fill with confidence the members of the League of St. Andrew in their daily invocations of the loving Apostle for the needs of Scotland. Doubtless on his feast-day those prayers will increase in fervor and frequency; for it is precisely when the glory of the saints is being celebrated in the Heavenly courts that they are most ready to present our petitions to God. Let us ask St. Andrew to lead back the people of Scotland to the allegiance they owe to St. Peter, the brother whom he loved so dearly and revered so deeply on earth, and whose power and authority Scotland in past ages was so zealous in maintaining.

CALENDAR FOR THIS WEEK.

22. St. Cecilia.
23. St. Clement.
24. St. John of the Cross.
25. St. Catherine.
26. St. Sylvester.
27. St. Maximus.
28. St. James of the Marshes.

FORGET ME NOT

"Forget Me Not!" Thus plead the dear departed—
The friends whose loving care we used to know.
The friends whose heart-strings 'round our own entwining
Made us so happy in the "long ago."

They are the friends whom now we miss so sadly,
The friends of youth, the friends of childhood's years,
Whose sympathetic hearts to ours responding
Have shared our joys and sorrows, hopes and fears.

Remembering those fearful fires, consuming
Till radiance bright replaces every stain,
Let not the one we loved the best and dearest
With anguished soul now plead our aid in vain.

How vain alas! are all our keen regrettings
While purgatorial flames may be their lot,
And in pathetic accents they are calling,
"O you, at least, my friends, Forget me not!"

"Forget me not when at God's holy altar
Is offered up the daily Sacrifice.
Forget me not when in your heart reposing
Your clement Savior does your heart rejoice.

"You have the power to change my miseries
Into sweet Alleluias of delight,
To send me sooner from this dreary prison
Into my loving Savior's Mansions bright.

"Do not forget the wondrous means God-given
To liberate me from this painful place;
Masses, Communions!—Nothing can more surely
Hasten the day I'll see God face to face.

"Nothing can sooner bridge o'er time and distance
That separate me from the friends I love;
Nothing so shorten your own expiation,
And re-unite you to your friends above.

"Have Masses offered; hasten daily also
To welcome to your heart the Heavenly Guest;
These precious Gifts beyond all estimation
Will soonest bring me to eternal rest."

• • •

"Forget Me Not!" 'Tis Jesus now is pleading,
"For what you do for them, you do for Me;
These are My friends whom Justice is detaining,
And yours, the privilege to set them free.

"My child, refuse not, then, the boon I ask thee,
But hasten daily to My Heart Divine;
Its Treasures infinite I'll gladly give thee
With which to rescue thy dear friends and Mine!"

• • •

Sweet Jesus mine, with loving heart I thank Thee,
Gladly accept Thy invitation kind!
Who could refuse this wondrous, generous offer?
In Thy most tender Heart my friends I'll find.

There our affections sanctified and strengthened
Within that radiant Source of Love Divine
Reflecting all Its sweetness, brightness, beauty
With Love and Bliss unending e'er will shine.

—Rose Desmond O'Reilly,
Kingsbridge, Ont.

There are but few peaceful souls because there are so few that pray.

CARDINAL NEWMAN'S LITANY FOR THE HOLY SOULS.

(In union with the Angel of the Agony.)

Jesu! by that shuddering dread which fell on Thee!
Jesu! by that cold dismay which sickened thee;
Jesu! by that pang of heart which thrilled Thee;
Jesu! by that mount of sins which crippled Thee;
Jesu! by that sense of guilt which stifled Thee;
Jesu! by that innocence which girdled Thee;
Jesu! by that sanctity which reigned in Thee;
Jesu! by that Godhead which was one with Thee;
Jesu! spare those souls which are so dear to Thee;
Who, in prison, calm and patient, wait for Thee;
Hasten, Lord, their hour, and bid them come to Thee,
To that glorious home, where they shall ever gaze on Thee.

What runs in and out
From under your hat,
Quicker than you
Can even say, "Scatt!"

The numbers stand for the letters of the alphabet. A is one, B is two and so on.

Interesting Characters in the Bible

By Rev. Thomas D. Williams

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AMOS

PROSPEROUS and successful in material things was the reign of Jeroboam 2nd, the twelfth king of Israel, who ruled over the kingdom of the northern tribes for forty-one years, beginning in the year 824 B.C. or, according to some, in 783. He restored the former borders of Israel from Emath in the north to the Dead Sea on the south; and the country east of the Jordan and below Damascus he took from the Syrians and restored to his own dominion. In the midst of all this wealth and prosperity in the kingdom of Israel, there were the elements of weakness and the seeds of decay.

The king, like so many of his predecessors, turned from the worship of the true God to the idols and false deities of the nations around him. And he did that which was evil before the Lord. He departed not from the sins of Jeroboam the son of Nabat, the first king of the northern tribes, who made Israel to sin. His people followed in his footsteps; injustice and robbery, oppression of the poor, luxury and wantonness, disregard of the laws of God, and the worship of false deities disgraced the kingdom, and brought upon it and its people the punishment of God.

But God determined first to warn them of the impending doom. So he sent to them a prophet, Amos, who came from the city of Thecua, a town in the southern kingdom of Juda.

Many years before, Jeroboam, the son of Nabat, the first king of Israel, had revolted from Roboam the son of Solomon, and separated the tribes of the north from those of the south. To prevent his people from returning to the worship of the true God, whose sanctuary was in Jerusalem in the southern kingdom, this wicked king erected a golden calf, which he set upon a great altar in the city of Bethel, in the southern confines of his kingdom. He commanded his people to worship this idol, and so the city of Bethel became the centre of the cult of the golden calf.

It was to this city that there came one day, in the reign of Jeroboam 2nd, the prophet Amos, a plain, unlettered shepherd and cultivator of the wild fig tree, sent by God to reprove the king and his people for their wicked lives, and to foretell the terrible punishments that God would send upon them, if they did not mend their ways.

Later on, in a Book the prophet wrote the warnings that God bade him speak. He reproaches the people of Israel for their ingratitude to God, their iniquities and their robberies; and warns them: "Therefore, thus saith the Lord God: Thy land shall be in tribulation, and shall be compassed about: and thy strength shall be taken away from thee, and thy houses shall be spoiled." Because they have not taken to heart the punishments already meted out to them, but have continued in their evil ways, more and greater punishments will follow. "Therefore because you robbed the poor, and took the choice prey from him: you shall build houses with square stones, and shall not dwell in them: you shall plant the most delightful vineyards, and shall not drink the wine of them. And I will cause you to go into captivity beyond Damascus, saith the Lord."

Their leaders heads of the people, sunk in wantonness and luxury, drinking and sinning, they shall go captive at the head of them that go into captivity. "Hear this, you that crush the poor, and make the needy of the land to fail. I will turn your feasts into mourning, and all your songs into lamentation. Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it: and they shall fall, and shall rise no more."

A warning follows for those who will not believe the prophet's words: "And all sinners of my people shall fall by the sword, who say: The evils shall not approach, and shall not come upon us."

The prophecy closes with a beautiful and consoling picture of God's mercy to his repentant people purified by suffering and restored to favor. "And I will bring back the captivity of my people Israel: and they shall build the abandoned cities, and inhabit them: and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruit of them. And I will plant them upon their own land: and I will no more pluck them out of their land which I have given them saith the Lord thy God."

These strong denunciations, spoken in plain, unvarnished terms, aroused the anger and hostility of many of his hearers. Prominent among them was Amasias the chief priest of the worship of the golden calf in Bethel. This man denounced the prophet to king Jeroboam as a disturber of the peace, saying: "Amos hath rebelled against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus saith Amos: Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land."

Amasias then told Amos to leave the land whose people were not willing to listen to him and go back to his own country and people, and prophesy to them, if they cared to have him, for here he was not welcome.

This brought from the prophet the terrible threat of the fate in store for the priest of Bethel: "Thy sons and thy daughters shall fall by the sword: and thou shalt die in a polluted land."

Of the further history of Amos nothing has been told. He probably returned to his native country of Juda, for his mission was now accomplished, and there he wrote in a Book the words of his prophecy to the wicked and doomed people of Israel.

There is a legend, recounted by some ancient writers, but lacking any proof, that the prophet, whilst in Bethel, was attacked, and struck in the head by a heavy club, and was carried in a dying condition back to his native city of Thecua, where a few days later he expired.

Amos was a man of humility, disclaiming the dignity and prestige of a prophet: "I am not a prophet, nor am I the son of a prophet: but I am a herdsman plucking wild figs." He was a man of courage, fearing no danger, deterred by no peril. Fearlessly he fulfilled his mission; obeying the mandate of God, he went to a people not willing to receive him, and delivered the message they were not willing to hear. Then, his mission accomplished, he returned to the humble life whence he came, and disappeared from the sight of man.

A Falsehood is Refuted Here In Every Issue

(Continued from Page One)

tied this question for all time, having shown that all the old Biblical exegetes, with the possible exception of Abailard, agree absolutely with St. Augustine as to what is God's "justice" in Rom. 1: 17. Denifle's refutation of the charge so impressed an able Protestant theologian that he wrote (in "Die Reformation," Lit. Beilage, Sept., 1905), "Denifle has proved beyond a doubt that Luther was wrong when he asserted that the earlier doctors had almost without exception taken the iustitia Dei, Rom. 1: 17, in the sense of the Divine anger." This admission so aroused an admirer of Luther that he exclaimed, "Does then the writer not perceive what the result must be for Luther's character?" ("Theologisches Literaturblatt," 26, 1905, col. 507.)

Another favorite accusation of Luther was that the Church, before his day, taught only a hollow holiness by perfunctory works. This is, by far, the most persistent of all his charges; for the evangelical "gospellers" still continue to contrast the imagined benighted state of the "papist" with their own evangelical "liberty" and "heart-felt religion." But the charge is false. The Catholic Church did not teach in Luther's day, nor does she teach now, that people are justified by the performance of works which do not flow from a state of supernatural grace and which are not done in the fervor of a real spiritual life.

The leading theologians of Luther's day, with whose works he must have been acquainted, were forceful in their denunciations of the evil complained of. To mention only a few of them: Gabriel Biel, the leading theologian of his time; Andreas Proles, the founder of the Augustinian congregation to which Luther belonged; Stephen Brulefer, a learned Franciscan theologian; Dens Scotus; and Marquard of Lindau. Bruler said, "Merit depends not on the number of external works but on the zeal and charity with which the work is done; everything depends on the interior act of the will." Marquard of Lindau, "God wants, not your work, but your heart," etc.

The prominent preachers of Luther's day, such as Johann Herold and Johann Mensing, condemned the "holiness by works" doctrine. The "Evangelibuch," a sermon book of the time, thus pronounces, "It matters not how good a man may be or how many good works he performs unless, at the same time, he loves God." Thomas a Kempis' "Imitation of Christ" was, in Luther's day, in general circulation. In the famous "Imitation" the writer emphasizes that "the habit and tonsure make but little alteration, but the moral change and the entire mortification of the passions make a true religious."

The fact is, not that the mediaeval Church was at fault but, that Luther himself was a formalist before he began his "Reformation." He confesses over and over, in his writings, that he performed his ministerial duties without fervor or devotion. Luther had been a follower of Occam, a Nominalist, and it was only natural that he should eventually suffer a reaction.

The "hierarchy" had interposed itself between men and God and had kept men from contact with Christ, Luther also charged. But the Catholic Church, at the time mentioned, was full of fervent personal devotion to the Savior. Christ was exalted on the altar, and to His throne all were invited to come. The age abounded in books of piety which emphasized the necessity of a personal union of the believer with Christ. This charge of Luther was, in reality, actuated by jealousy. After he had separated himself with followers from the bosom of the Church, he set himself up as a dictator over these followers and pronounced damnation in eternity upon all who refused to accept the "gospel ministry" which he substituted for the "hierarchy" he defamed. His Protestant rivals called him "the new pope of Wittenburg" and he repeatedly clashed with the Anabaptists and other radical Protestants who professed that they wished to be absolutely free from the intrusion of any man between their souls and God.

Here are a few of Luther's statements which show that he set up a "hierarchy" of his own in the place of the one he reviled:

"It is an insufferable blasphemy to reject the public ministry or to say that people can become holy without sermons and Church. This involves a destruction of the Church and rebellion against ecclesiastical order such upheavals must be warded off and punished like all other revolts."—"Corp. ref.," 4, pp. 737-740.

"God, by means of Prophets and Apostles, ministers and preachers, baptizes, gives the sacraments, preaches and consoles; without preachers and holy persons, He does nothing, just as He does not govern land and people without the secular power."—"Werke," Erl. ed., 45, p. 184.

"God requires for His Kingdom pious Bishops and pastors, through them He governs His subjects. If you will not hearken to these Bishops and pastors, then you will have to listen to Master Hans (the hangman) and get no thanks either."—"Werke," Weim. ed., 27 p. 418.

Thus, we see, Luther believed in putting down with an iron hand all revolts against his own "hierarchy" and was ready to deliver all such rebels over to the "secular arm."

Luther also said that people, before his day, had despised the common things of life; that it had been left for him to restore the proper respect due to secular occupations, the marriage relation, and the family. But the theologians and preachers of Luther's day, voicing the teaching of the Church, ranked these relations very high. Johann Herolt, Marcus von Weida, and Edhard Gross are some of those who have left statements on record. Herolt says, in a sermon book ("Sermones de tempore et de Sanctis", before 1500), which had a wide circulation among the German clergy:

"It has been asked whether the labour of parents for their children is meritorious. I reply: Yes, if only they have the intention of bringing up their children for the glory of God and in order that they may become good servants of Christ. If the parents are in a state of grace, then all their trouble with their children, in suckling them, bathing them, carrying them about, dressing them, watching by them, teaching and reproving them, redounds to their eternal reward. All this becomes meritorious. And in the same way when the father labours hard in order to earn bread for his wife and children, all this is meritorious for the life beyond."

The Catholic Church, in Luther's day, and contrary to the statements made by himself and followers down to the present time, taught that Christian perfection was attainable, not only by the professed religious, but by persons in any walk of life. For instance, the Bavarian Franciscan, Caspar Schatzgeyer, one of Luther's contemporaries, thus writes in his work "Scrutinium divinae scripturae":

"We do not set up a twofold standard of perfection, one for people in the world and another for the religious. For all Christians there is but one order, one mode of worshipping God, one evangelical perfection. . . . But we do say this, that in cloistral life the attainment of perfection is easier, though a Christian living in the world may excel all religious in perfection."

Again, the same writer says that "it may well happen that in the ordinary Christian state a man runs so hotly and eagerly towards God as to outstrip all religious in all the essentials of Christian perfection, just as a sculptor may with a blunt chisel produce a masterpiece far superior to that carved by an unskilful apprentice even with the best and sharpest of tools."

The charge, however, which Luther finally came to make—that the Church "forbids to marry" in fulfillment of 1 Tim. 4. 1 ff., because the religious and clergy of the western rite are required to renounce marriage—was quite the most outrageous of all his asseverations. He went so far as to say that to the Pope and his followers "marriage is a sin." It cannot be that Luther was deceived. His hatred of all things Catholic had led him on to this extremity. "This alone was wanting," Hartmann Grisar justly remarks (Vol. 4, p. 184), "to fill up the measure of his falsehoods."

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Story of the Foundation and Propagation of the Church

(Continued from Page One)

responsibility for the death of Stephen. His zeal was not yet satisfied at seeing the community broken up in the holy city. He would destroy the very roots of this dangerous sect, and so caused himself to be provided with the necessary powers to arrest the brethren at Damascus. He had done such work before, and went rejoicing at the fresh occasion of manifesting his youthful zeal. On the way Jesus Himself appeared to him, and after softening his heart of stone, bade him repair to Ananias in Damascus, where the sudden blindness which had seized him was miraculously cured. This was a real objective appearance as is clear from the writings of Paul himself (1 Cor., xv. 9; Gal. i, 13; Philip iii 5). Rationalists and critics have tried to explain it by saying that he was in an ecstatic condition of mind; that he was a Christian before the event, that under the influence of Gamaliel he had fought his way through spiritual conflicts to faith and the vision was an appearance of his own faith rising out of his own soul. Others try to explain the light and sound that he heard as thunder and lightning. Paul was baptized, preached Jesus crucified in the synagogues of Damascus, to the astonishment of the Jewish world, and then retired to Arabia for the purpose of recollection, preparation and instruction, which he received from the Divine Master Himself through special revelation.

NOTE. The material of this article is based upon the "Acts of the Apostles," and all statements made herein may be found there.

Correct Views About the Catholic Church in America

(Continued from Page One)

ness and beauty. As a culture, one may discuss it, if one will, along with the culture of ancient Greece. But there has been no culture but hers in the Western World since first she spiritualized the pagan and taught the barbarian of a hope beyond the stars. To her the Reformation is but an ugly incident of yesterday. She is still the white mother of cathedrals and beautiful homes, even in days that are given to a bleak industrial serfdom and the hysteria of unnatural living and divorce.

If the editors of the Forum, and other publications of this sort, do not think the assumption that Catholicism is on trial is unfair, I give them without charge the following suggestion: Announce a series of articles openly discussing the question, Do Protestants Make Desirable Citizens? Invite prominent Catholics and non-Catholics to contribute. And then sit by, and behold the storm of just protest that would arise.

Yet, this query, astonishing as it would be to tolerant and courteous men, is directly analogous to the query, Do Catholics Make Desirable Citizens? implied throughout the recent Forum discussions. If Catholicism must be considered a problem, why not consider Protestantism a problem? Why sow the seed of obnoxious dispute only in the field of Catholicism? Why make one side alone suffer the ill odor of these discussions? It is a queer honesty, however heralded, that insists the game be played, "Heads, I win; tails, you lose."

The fact that a certain profundity and plausibility attend such discussions does not establish them as high-minded and meritorious. I can imagine a very obvious plausibility attendant upon the answers to my suggested query: Do Protestants Make Desirable Citizens?

A contributor might maintain, for example, that Protestantism is indirectly responsible for that supreme un-American achievement, the Ku Klux Klan. He might accuse Protestantism of fostering the tragic national evil of divorce. He might blame Protestantism for the dissipation of religious faith that follows everywhere in the wake of Fundamentalist-Modernist disputes. He might, in an especially fanatical ardor, accuse High Episcopalians of taking their politics from Canterbury. He might in a simliar ardor, accuse the Methodists, with their mighty super-organization, of seeking a union in America of the Protestant Church and State. Whether or not this ardent contributor's arguments would have foundation in reason or fact, is beside the point. The query that prompted them would be unfair to honest citizens. And the answers to this query would result only in greater misunderstanding and intolerance. And this is exactly what is accomplished when Catholicism is the subject in dispute.

THE SYLLABUS OF ERRORS OF POPE PIUS THE IXth—HOW ENEMIES TWIST THEM.

(Continued from Page One)

such words as those appear: "All of the above (on Prop. 63) means simply that the pope requires, on pain of mortal sin, that his subjects must never throw off the yoke of Catholic kings. The establishment of republics in all Latin America had to be effected by means of those patriots who were more patriotic than Romish. They had to incur the wrath of the ambitious clergy, the anathemas of the pope and the threat of hell-fire. If the doctrine of the Papacy had been strictly adhered to there would have been no democracies in Latin America. On the other hand, it is clear that Catholic teaching does not prohibit rebellion against a democratic government, because any government which rejects papal supremacy is no government at all in the eyes of Rome."

(To be continued)

LITTLE GLEANINGS FROM HERE AND THERE

(Continued from page one)

Brethren), Sept. 30, 1925, confesses that "three-fourths of the people (of Czecho-Slovakia) are still nominally Roman Catholic." Is it right to insult the majority of the population, then? What is the government trying to do with the three-fourths of the nation—convert them by persecution? If, as the Conservator says, "Protestant President Masaryk" has done all this, doesn't his occupancy of the office of President of Czecho-Slovakia show that the Catholics of the country are more tolerant, far broader-minded than certain bigots in our own country whom we might mention? If "Protestant President Masaryk" has the right to impose "John Huss day" on the Catholics of the nation, why wouldn't Al Smith as our own "Catholic President" have the right to impose the observance of Corpus Christi on the Protestant people of the United States?

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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

(1) Will you please answer through your columns the following assertions taken from an article appearing in the June issue of The Forum and in the July issue of the Readers' Digest. The article is written by Dr. Charles Fama. Concerning Dr. Fama The Digest says:

> *"Dr. Charles Fama—born and brought up a Catholic, is now a prominent Italian-American Protestant. It was while studying philosophy under a priest in a Catholic University that Dr. Fama began to doubt Catholic dogma and to question the validity of the Church's teachings. A practicing physician by profession, he received his degree in medicine in this country and also from the University of Palermo in Italy. At one time Dr. Fama studied to be a medicial missionary—" (Was he still a Catholic then? You will note that he studied medicine apparently while still of the Faith.) "—and though he is not an ordained minister he is at present the president of the Protestant Ministers' Association."*

(2) Selections from his article follow:

> *"Our Romanist friends boast all the time of their supposed great victories over Protestantism, but there is another side to this picture. Thirty-five years ago there was in New York City only one Protestant Italian church. We have today an Italian Ministerial Association whose chairman I have the honor to be. It includes more than 60 ministers, and as many churches and missions. Only last Sunday one of our Presbyterian churches in the Bronx received 96 new members, all converted from Romanism. —Only one of our Protestant institutions, the Biblical Seminary in New York, during the last 15 years has had not less than 40 former priests or monks of the Church of Rome among the students preparing for the ministry in its Italian Department and at the present time there are four such actually preparing for the ministry of some Protestant denomination.*

(3) *"In 1911, according to the Catholic Directory, there were 150 Italian Roman Catholic churches in the United States and 250 Italian Protestant churches. The latter have now increased to 304.*

(4) *"During the Great War Spain, the greatest Catholic nation today, refused to join the Allies. Catholic Ireland did everything possible to hinder the progress of the Allies. The Catholic province of Quebec refused the order of Canada to submit its youth to the draft laws. Who were the spies to give Italy such great trouble when she first entered the War but Papal emissaries? Among them was Monsignor Eerlach, who was arrested at the Swiss border having in his possession many documents of great value to Austria and decidedly dangerous to the Allies. Herriot and many other public men have not failed to make public the Pope's antagonistic attitude toawrd the Allied forces during the War. Back of the Papal See's pro-German sympathies lay the promise of Austria to give back to the Pope his temporal throne.*

(5) *"It would take too long to tell of the atrocities of the Roman Ghetto and the mistreatment of both Jews and Protestants, (in Rome) but we are already to make the demonstration at length, if our adversaries compel us."*

(6) Reproduced in the same number of the Digest an article from the Living Age of July 4, entitled "Mexico Yesterday and Today," by Rafael Nieto, Mexican ambassador to Italy. It reads in part as follows:

> *"The old laws preventing the Church from acquiring real estate were made more drastic. When these laws were originally enacted, 60 years ago, the Church had gained possession of three quarters of all the land in the country."*

(1) Dr. Charles Fama was a student with the Salesian Fathers in the Old St. Joseph's Seminary in Troy, N. Y., from September, 1906, to June, 1907. He wanted very badly to become a Catholic priest; but the Rev. Superiors, after looking him over, returned the verdict, "no signs of a vocation." He did not appear the following year at the seminary, where he had been taking a philosophical course; and, in 1911, he suddenly blooms out as "President of the Italian Evangelical Ministers' Association" of New York City. With these facts before one, there is no need to speculate about reasons why he quit the Catholic Church. The testimony of several centuries in all the Latin countries in Europe is that no instructed Catholic ever leaves the Catholic Church for another form of Christianity to better his spiritual condition. What is there in Protestantism which the Catholic Church does not offer unless it be the license to oppose the teaching authority of the Church and to set up one's own learning against the Christian scholars of centuries as well as the uninterrupted belief of Christians from the beginning? We have on record in our files the names of a number of Italians who have gone over from the Catholic Church, and some from the Catholic priesthood, to Protestantism, but it was not because of intellectual conviction, not to lead a holier life, but because they could not continue to receive the Sacraments of the Church while living as they did.

(2) There are some 600,000 Italians in New York City, and it has been a fertile field for Catholic priests who had trouble in their own country. Not being able to secure a pastorate from any of the Catholic Bishops in the United States, they find it possible to make a living by going over to one of the Protestant sects who receive them with open arms.

Mr. Fama may regard this as a broad statement, but if he will supply us with the names of all the Italian Protestant ministers who were at one time priests, tell us for which diocese they were ordained either in this country or in Italy, we shall, within the next four months, obtain information concerning their antecedents and, if in a majority of instances they have not been practically put out of the Catholic Church, OUR SUNDAY VISITOR will give wide retraction to its charge. The Catholic Church would never think of receiving into her priesthood any Protestant minister who had an unsavory past.

(3) The implication, I suppose, is that there are more Protestant Italians than Catholic. As a matter of fact not one out of one hundred Italians is a practical Protestant. It is the policy in most Catholic dioceses to have the Italian people attend the churches of their district even if they are in charge of American priests. We are ready to admit that the Italians of the United States have been, to a great extent, neglected by the Catholic Church owing to a scarcity of priests. Withdraw the money support from non-Italians which is now being expended on the Italian people by Protestants and the parishes would collapse quickly, and if the adult Italians retained any religion, it would be the Catholic religion of their childhood. The rising generation, born in this country, who have had any instruction in the Catholic religion would show Catholic preference because they never had any other religious connections.

(4) These charges have been refuted many times over. If the Allies accused Rome of being pro-German; Germany and Austria accused her of being pro-Ally. The Catholic Province of Quebec, while resisting the draft law, did her full part in the war as an ally of France and England. What he says about the spies of Italy is false. He is unfortunate in quoting Herriot who is bitterly anti-Christian, and who strove to renew the persecution of religious in France despite the fact that their participation in the war and their heroism in the trenches is generally acknowledged.

(5) Only two months ago we published a special number on the Catholic Church and the Jew, and we quoted from Jewish papers in presenting the Pope's beneficence towards the inhabitants of the Ghetto.

(6) Rafael Nieto, being employed by the anti-clerical Mexican government must justify the confiscatory policy of that government. Were their charge true, and were the condition today as it is supposed to have been 60 years ago, the Mexican people would be one thousand times happier under their landlords than they are today under the landholders who are keeping them in slavery.

The present author of a "History of Mexico," represents the value of property held by the Catholic Church in Mexico sixty years ago as ninety millions of dollars. This is less than the value of one Episcopalian parish in New York City.

Send 40c to Our Sunday Visitor for your 1926 Catholic Art Calendar.

THE GOOD AND THE BAD.

"There's so much bad in the best of us
And so much good in the worst of us
That it ill behooves any of us
To speak ill of the rest of us."

The above words came to mind when the clipping printed below, taken from The United Presbyterian, had set us to thinking about the persecution by the Klan of the Negro. The verse may not be quoted correctly, but the subject matter is there. There are good men among the members of the Ku Klux Klan; there are also bad, very bad. There are good men who are Negroes, and there are some bad. Has the Negro no soul just because his skin is not white? The soul of many a Negro is whiter than that of many a boasting Klansman. The following is a case in point. Shall we, can we, dare we, who are Christians, persecute a race that can produce such heroism?

"For the first time in its history the Pullman Company has named one of its cars after a porter. The porter was Oscar J. Daniels of Chicago, a Negro, who died in an effort to save the lives of passengers on his car when a train carrying excursionists from Chicago to New York was wrecked near Rockport, N. J. The sleeping car Sirocco will bear the name Daniels when it emerges from the repair shops. At the time of the wreck Daniels was seated in the forward end of the first Pullman, which left the rails, halting near the locomotive from which dense clouds of steam poured in through a door. Daniels braved the steam to close the door. He succeeded, but fell mortally injured. His lungs were literally cooked with steam. He still was alive when rescuers entered the car, but after being taken outside, he refused first aid, saying: 'Attend to that little girl first.' The doctors obeyed, and when they returned they found Daniels dead. This colored man demonstrated anew that the color of a man's skin has nothing whatever to do with that spirit which distinguishes a man from his fellows and give him a place apart in God's hall of fame. He was a Negro who reflected glory on his race. He was a man who demonstrated the spirit of true manhood. He was a king in a porter's coat. He knew how to die gallantly and ungrudgingly. He died that others might live. 'Greater love hath no man than this.'"—Christian Cynosure, October, 1925.

PERTINENT OBSERVATIONS ON "THAT ETERNAL NEGRO QUESTION."

(By the Rev. Thomas J. Brady)

The illustrious Irish statesman and patriot, Daniel O'Connell, is credited with the statement that no law could be framed through which he could not drive four horses abreast. The bard of Avon may have visioned this gallant Celt in action when he said that in the bright lexicon of youth there is no such word as "fail." Of O'Connell as of many others we may, rightfully, say an occasional thing which disparages. But, over his sleeping ashes O'Connell's bitterest foes must admit that he was preeminently a man of action, action motived by Christian faith. He believed in agitation. He did things before which the average man would recoil in utter fear of failure. Like our great Theodore Roosevelt, if a fight must be made for a vital principle, "his hat was always in the ring."

O'Connell knew his country and his countrymen, felt with them, sensed their wrongs in their appalling magnitude through the centuries. With these factors freighting his mind and soul he associated the full meaning and import of that sublimest word in the tongue of man: "duty." That word ever carried for him its threefold meaning in its relation to himself, his neighbor, and his God. With courage and a deathless purpose of soul he set to work to bring about that "consummation devoutly to be wished," the liberation of his people from slavery, bondage and vassalage to a foreign people. He clamored and fought for political and religious freedom, right, truth, and that cardinal principle, "Justice." Peace or quarter were impossible as long as these hung in the balance. In estimating O'Connell, whether done by friend or foe, by partisan or neutral, the historian and essayist must admit that he screwed his courage to the sticking point. With the awful record behind him of centuries-old martyrdom writ in characters of blood and fire on the horizon of Irish political history his face was turned to his country's enemies, "battling ever, yielding never."

This reference to the main trait in O'Connell's life may seem remote from our discussion. It may be asked what has O'Connell to do with our paper? I summon this wonder-worker of Ireland, so that some present day spirit may take heart, and blaze a trail through the "Black Belt" before whose horrors the oppressions in Egypt are but a circumstance. The Negro may say:

". . . My particular grief
"Is of so flood-gate and o'er bearing nature,
"That it engulfs and swallows other sorrows,
"And it is still itself."

We speak of a land of "freemen," a home of "brave men," and before us arises the picture of fellow-beings and fellow-citizens denied their natural and civil rights. The Negro with upraised hands, in his quality of God's creature, cries out: "I am the work of Thy hands, O Lord, my God, my only hope!" In his quality of citizen, with pathos and feeling to move a stone, he appeals to fair-minded Americans: "I am thy brother; yet, an outcast in our father's home." However, the national heart, with reprobate sense, feels no sting of remorse. The eyes and ears of the vast majority of white men neither see nor hear. And on and on the tragedy goes through the years, but never reaches the climax. Would that it would, and then close the reign of inequalities!

The writer asks American Christians, and Catholics especially, to consider on the one hand the cruel persecution and on the other the utter helplessness of the prostrate, suppliant Negroes. The Negroes brush shoulders with us, are with us by a right as fixed as the stars, by every right, political, natural and divine. Perhaps, if sufficient thought were given to the conditions, Americans might rise to blot out the disgrace, and Catholics might be moved to lift up these souls redeemed in the Precious Blood of Jesus Christ and bid them look up to Christ's Church, at all times the comforter and friend of the lowly and the downtrodden.

What one man has done, another man, premising similar circumstances, can do. The forces and agencies that were O'Connell's have not been cast in the discard. They are with us; but where is the heart, the spirit, the sceptered hand and head that can summon them into action That is the rub.

Society and the Nation have been prime offenders in their dealings with the Negroes. For more than three hundred years has the tragedy been in the making, and the denouement has not come. To call this statement into question is to brand oneself as either ignorant or deceiving; perhaps, both.

The mere making of laws, the drafting of resolutions at meetings, the issuing of pamphlets, the words of touring lecturers, the recasting of our National Constitution or its amending, will not, separately or jointly, effect any hasty cure of the appalling evil which stands as our shame, shakes civilization to its very base, and tells a watchful, gazing world, that apparently humanity is out of joint in the United States. The aforesaid means are but preliminaries, and do not go to the root of the evil. They have no force beyond their meaning as words, and they are but sounding brass and tinkling cymbals whose blare pierces the atmosphere but touch not a heart.

A struggle that will bring into play every power must be made. With a Nation's mind preyed upon by an angry sea of surging prejudices, and with only puerile efforts made to remove the furious elements, the fight is lost before the arena is reached. The struggle requires planning, studying, persistent action and scheming. The forces that must be enlisted in the battle must have no parley with that subterfuge, known in slang phraseology as "Passing the buck." Neither should any shelter be given to "Let George do it." Flame-like "dare" must light the mind of these forces, and nerve their souls. Seraph-like "Do" must radiate from their tireless frame, dilate their being, and warm their bosoms, as they battle in the spiritual power of "God wills it." And ever and in all things must the words of the Psalmist be remembered: "Unless the Lord build the house, they labor in vain that build it." (Ps. 126-1).

The first necessity in the solution of the intricate and knotty problem is a sensible and just agreement as to the starting point. This can be nothing less than that the complexity of this burning Negro Question is, by far and large, the creation of the Caucasian. The Negroes have not sought their own crucifixion. It is, therefore the duty of the Whites to "get on the job," to rub their heavy eyes and to close the switches from off the main track of movement. They have been the unjust aggressors, and if any scalping is to be done, their heads must bend before the knife of Justice. The issue must be placed on a high moral plane, and to it must be summoned Justice, Charity, and Christian Liberty. No other principles will settle for aye the status of the poor colored man.

History tells us that in 1620 the first ill-fated band of Negroes landed among the English colonists of Virginia in the vicinity of Jamestown. More than a passing remark might be offered to those English settlers for such crushing evidence of Anglo-civilization, set up on a soil subsequently consecrated to the unrestricted enjoyment of "Life, liberty and the pursuit of happiness."

In hypocrisy the enslavement of the Negro had its birth. Our onetime "first-cousins" and "Co-operators," in the "founding" as well as in the "establishment" of the basic principles of the future American Republic, the English, came here to escape persecution and bondage in "faerie, merrie" England. In Massachusetts, the banners on the outer walls proclaimed "freedom"; but along the cool waters of the James River the breezes of Heaven were contaminated with the presence of slavery. How many in those days registered a protest, history sayeth not; but at any rate, and, mark it well, slavery found a HOME, its first HOME, its only HOME north of the Rio Grande, where men had come, as they said, to escape slavery. In a British paradise (?) of political freedom fellowmen were to taste of slavery's tree of death. A strange anomaly, to be explained, only, by hypocritical selfishness!

It is time that hypocrisy and selfishness be banished. Years passed, a war was fought and won, slavery was said to have ended, but the condition of the crushed and bleeding Negro had not changed much for the better. Prejudice and persecution attended the Negro's political birth in this country of ours and tied him with the chains of another slavery, the clanking of which chains still rocks civilization and makes Christianity tremble in anxiety, pity and horror. Critics may question these statements and cite a Presidential Proclamation of Emancipation, and brandish a very handy Amendment to the Constitution of the United States.

This Proclamation has served a purpose, we will be told. Shall we say that it has served the one purpose, with many Americans, of filling them with an illogical feeling of revenge to be visited upon the heads of the Negroes? Lincoln gave teeth to his Proclamation, but the usages of time and the forceps of the dentist, "Expediency," have extracted the annoying incisors and molars. As to the potency and the efficiency of the Constitutional amendment, we will not say more than that it sounds fine, and should be pressed into real service, or in the failure thereof, should be forgotten. The incidents of each day's life, the actions of officers of the law, the speeches of political job hunters, go far in proving that the Proclamation and the Amendment alike are mere words, genuine American "scraps of paper."—Our Colored Missions, Nov., 1925.

TIRES WITH 500 NAIL HOLES LEAK NO AIR.

A new puncture-proof inner tube has been invented by a Mr. B. E. Milburn of Chicago. In actual test it was punctured 500 times without the loss of air. This wonderful new tube increases mileage from 10,000 to 12,000 miles and eliminates changing tires. It costs no more than the ordinary tube. Mr. Milburn, 4650 Shields Ave., Chicago, wants them introduced everywhere and is making a special offer to agents. Write him today.—Adv.

UNIONS AND THE NEGROES.

The Buffalo American asserts that no greater injustice is being done the American Negro than that practiced by organized labor. First, it shuts them out of industries by barring them from the union and then refuses to work with them in the shops because they are non-union men. It continued:

The message of the Labor movement in Rochester last Sunday evening but gives articulation to a thing which is in the mind of thoughtful Negroes throughout the North. Much credit is due the Rev. James E. Rose who with fiery eloquence and sane logic put this situation squarely up to Labor itself on its own Forum platform. Rochester's situation is not unlike conditions in Buffalo and other northern cities. True it is that some of the Unions admit Negroes, but these Unions have such a scarcity of followers, as over against the great demand for workmen that Negroes must be taken in, in self defense, instead of giving them the opportunity of enjoying the privileges of collective bargaining. There are a number of Unions in the city of Buffalo which will not admit Negroes into their ranks, and in addition to this will see to it that their work is discredited regardless of their skill or efficiency and thus make it impossible for men to earn a living by the trade which they spent much time and money to learn. Negroes are frequently branded as strike-breakers, while as a matter of fact the only chance they get to utilize their skill as skilled workmen, is when their white brother has struck.

The influx of black workers into many of the great industries of the North should bring about a change in this attitude of union labor, as a matter of self-interest as well as justice. —New York Age.

MINISTER FEARS END OF THE PROTESTANT CHURCH.

(By N. C. W. C. News Service)

Stony Brook, N. Y., August 14.—Hugh Monro predicted today that Protestantism would disappear within a century unless the Modernists and Fundamentalists came to hasty agreement.

"Protestantism cannot remain," he said, "if it continues half-conservative and half-liberal, for in that condition it has two Gods and two Bibles. Either Fundamentalism or Modernism must disappear or the church will be destroyed.

"We must remember that the world is mostly illiterate and that Christ told us to present Christianity in the language of a child."

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should be crowned with the new, glistening musical ELECTRIC *ANGEL CHIME*. A beautiful, appropriate ornament that will annually bring true Christmas spirit to your holiday celebration. Made of brilliant nickeled metal; 8 in. high; six angels and three differently tuned bells, and above is a wheel with the star of Bethlehem. A small electric heat-ring causes the wheel to turn and the bells to chime merrily. Can be attached to any 110-120 volt wall-plug or double socket. Used with or without electric tree lights. Completely Assembled, Guaranteed Safe. $1.50
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Mr. Mack, whose advice has been followed successfully by thousands, recently made the following statement: "I believe that any poultry raiser can double or triple his egg yield within one week by following my simple system and adding certain elements to the feed or water. In fact I am so sure of it you can tell the public I will send full instructions and a package of ingredients, usually sufficient to get at least 600 eggs, to anyone who will write me."

Poultry raisers who want many times more eggs need not send any money but merely name and address to W. B. Mack, 322 Davidson building, Kansas City, Mo. Full instructions and package of ingredients will be sent by return collect on delivery mail for only $1 and postage. If at the end of one week you are not getting at least twice as many eggs, or if not satisfied for any reason, Mr. Mack will not only return the purchase price on request, but will also pay you an extra quarter for your trouble. Mr. Mack is absolutely reliable, and his sincerity is proved by his offer to actually pay a premium to anyone who is not more than satisfied.

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HUNTINGTON, INDIANA, NOVEMBER 29, 1925

Rome, Italy, January 16, 1924.

Dearly Beloved Son: Health and Apostolic Benediction! The Holy Father, Pius XI, is aware of the happy fruits, which your weekly periodical, Our Sunday Visitor, has borne during these many years, not only by explaining the truth in a dignified manner, but also by refuting error with rare judgment. You have, therefore, so won the confidence of your readers that your service will be even more fruitful in future.

Cherishing such a hope, the common Father, in token of heavenly gifts, and as a mark of special benevolence, imparts with his whole heart, the Apostolic Benediction both to yourself and to all those who read or assist Our Sunday Visitor.

✠ P. CARD. GASPARRI.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

"THE HARVEST INDEED IS GREAT."

That Christ died for all men is evident; that He willed all men to be saved is certain. He taught, by word and example, of His great love for men. Looking out over the waving fields of grain, ripening under the rays of the harvest sun, He compared the world to the field laden with its golden grain. The Harvest was waiting for the workers who would gather it into the granaries of the Master, but the workers were so few.

The souls of men are the Lord's harvest. For the souls of all, regardless of color, He suffered and died. St. Augustine, in the fourth century, rebuking those who would limit the universality of Christ's redemption, wrote: "They are most inappreciative of the price paid or they are very proud, who either say that the blood of Christ is of so small a worth that it purchased only the African, or who hold themselves to be so great that it was poured out for them alone. Therefore, let them not boast, nor be haughty. What Christ gave, He gave for all."

We approach more nearly the ideals of the true followers of Christ when we are guided in thought, word and deed by the teachings of the Savior. His love for souls was all-embracing; our love for souls must be universal.

If we cannot go forth to the Harvest-field as the seventy-two disciples did, we can assist the laborers who do. We can and should pray for the salvation of all men. "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send laborers into His harvest."

REALIZING THE NEGRO'S ASPIRATIONS.

The great apostle Paul, imbued by the true spirit of Christ, in contrast with that spirit which separates men and makes them hate one another, said that "God hath made of one all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation" (Acts 17:26). God has a purpose in His providential care of all mankind. He desires that mankind should seek and find Him. Our Lord did not limit the preaching of the gospel to any one racial group or nation. He told His apostles to preach the gospel to all the world, to every rational creature (St. Matt. 28:19, 20). By the death of Jesus Christ, His Son, God intends to unite in One Body Jew and Greek, bond and free, male and female, Barbarian and Scythian.

There is only one Church which practices the universality of Christ's commission, and that is the Catholic Church. A survey of the religious situation throughout the world will convince anyone who may take the trouble to investigate that the Catholic Church alone is universally diffused. She has raised Her altars in every clime, from the frozen Arctic to the torrid Sahara. She has evangelized all the nations. Other missionaries have trailed the Catholic missionaries. It does not matter what country one may select. The first Thibetan dictionary was written by a Catholic priest who was at work in that far-off country more than two hundred years ago. The nations, which are at present Protestant, were formerly Catholic. Ever has the Catholic Church been a missionary Church.

On the other hand one only has to listen attentively to hear, outside the Catholic Church, the denial of Acts 17, 26 and the Great Commission. Dean Inge, only a short time ago, asserted that "the northern nations" are a group apart from others, and that Protestantism is their tutelary religion. This is the characteristic non-Catholic attitude. It is national, sectarian, and anti-universal.

Racial and national antipathies were considerably tempered as long as the people remained united as members of the one Catholic Church. But the appeal of the "Reformers" was directly to national egotism. The Germans were taught to hate the Italians. It was urged that they should have a church of their own. This was going back to the old days of paganism, when each nation had a god of its own. As surely as day follows night, a general feeling of distrust against the other man "because he was different" was created. This soon extended itself to races. The black brother and the brown brother were looked down upon, their culture derided; and many raging enemies of the Negro (who were also enemies of the Catholic Church) have falsely asserted that the Negro is incapable of mental or moral improvement. Some have even denied that the Negro has a soul.

All this has taken place against the will of the Catholic Church. This suffering has been created because of the denial of universal brotherhood in Christ. Restore the universality of Christianity and you will bring freedom to the Negro and all other oppressed peoples of the earth. The Negro will find this universal brotherhood in the Catholic Church and nowhere else. He will find appreciation of his particular culture, of his efforts to better his economic condition, and, what is greatest of all, recognition of his spiritual equality with other races.

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WHAT THE CHURCH IS DOING FOR THE COLORED RACE.

(Continued from Page One)

Ala., November 7, 1909. The organizers were seven in number: three whites and four colored. The whites were: Rev. Conrad F. Rebeshier, Mobile.; Rev. Samuel J. Kelly, Biloxi, Miss.; and Joseph P. Van Baast, Mobile. The colored were: Gilbert Faustina, Mobile; Frank Collins, Mobile; Frank Trenier, Mobile; and Rev. John H. Dorsey, Baltimore.

The association has a National Council and subordinate or local councils. The National Council, which meets annually, at a designated place on the Third Tuesdays in August, is composed of the incorporators of the Association, the officers of the National Council, the Grand Knight of each subordinate Council and Past Supreme Knights of the Order; subordinate councils are according to numbers, allowed to send from one to three delegates to the National Council's Annual Meeting.

Two classes of members, insured and associate, belong to the Order. The insured receive sick and death benefits, which are derived from monthly dues. The Order now has 46 Councils and about 2,350 members and nineteen subordinate councils.

(National Officers)

Supreme Knight, Gilbert Faustina, 315 Ryland Lane, Mobile, Ala.; Deputy Supreme Knight, N. E. Mouton, Opelousas, La.; National Secretary, Jos. J. Graves, Bay St. Louis, Miss.; National Treasurer, John D. McCarthy, 1808 Iberville St., New Orleans, La.; National Physician, Dr. A. J. Aubry, 809 Elmira Ave., Algiers, La.; National Chaplain, Rev. Jos. A. Lally, 2122 Royal St., New Orleans, La.

CATHOLIC NEGRO WORK.

Though the Catholic priests and brotherhoods labored among the Negro slaves from their first arrival in this country until the Emancipation, yet the work of the Catholic Church may be said to have only begun in earnest when the Church of St. Francis Xavier, in Baltimore, Md., in 1871, was placed in charge of the Fathers of the American Branch of the Society of St. Joseph. However, there were isolated attempts before this and scattered parish organizations throughout the country, but when Monsignor, afterwards Cardinal, Vaughn, the founder of the Missionary Society whose members are commonly known as Josephites, visited this country and was afterwards allowed to send four priests of his community to devote their entire attention to Negro religious work the interest of the Catholics of the United States began to be directed to the work as never before. The prelates of the Council of Baltimore, in 1884, awakened new enthusiasm by decreeing that a collection should be taken up, and instruction on race relationships be given, in all the Catholic churches of the United States on the first Sunday of Lent.

In 1907 there was established a Board of Archbishops who should have general charge of this branch of Catholic missionary activity. Incorporated under the laws of Tennessee it is known as "The Catholic Board for Mission Work among the Colored People." The Director General was the late, lamented Rt. Rev. Msgr. John E. Burke. The present Director is the Rev. Edward C. Kramer, while Mr. Elmo M. Anderson (colored) of Pittsburgh, is Business Manager.

Since the establishment of this Board, sixty-nine new mission centers have been started in the South. Over eighteen thousand have been added to the list of children attending the colored parochial schools, making the total enrollment over twenty-two thousand. The Board pays the salaries of one hundred and seventy-two teachers who are engaged exclusively in colored missionary work, making a total appropriation to Negro education of fifty thousand dollars annually. Many of these schools have a complete standard high school course, the most noted being Xavier University of New Orleans, La., with 493 students, under the care of Mother Katherine Drexel and the Sisters of the Blessed Sacrament. Most of them have added, or are preparing to add, a first and second year high school course to their already established grammar school.

In September, 1920, at the suggestion of Pope Benedict XV, the Fathers of the Divine Word at Greenville, Miss., opened the first ecclesiastical seminary in the United States to educate and train colored boys for the priesthood, thus laying the foundation for a native Catholic Colored Priesthood in the United States.

In June, 1921, there was established at New Orleans, La., the first Summer Normal School for colored Sisters, the faculty being composed of the Sisters of Charity of Seton Hill College, Greensburg, Pa. Extension work is carried on for colored Sisters through Seton Hill College.

A monthly magazine, "Cus Cotosed Miss'one," is published by the Board.

At present there are 175 priests devoting themselves exclusively to the missions among the colored people and fifty-five who have schools for colored attached to white churches, making a total of 230.

NATIONAL CATHOLIC ASSOCIATION FOR THE ADVANCEMENT OF THE COLORED PEOPLE.

Its purpose is to co-ordinate the efforts of the various groups of men and women of the Catholic Church laboring for the religious, the intellectual and industrial development of the colored people. Its object is to stimulate interest among the field workers, to broaden the sympathies and enlist the co-operation of Catholics everywhere for this work, to standardize educational methods to have a uniform system of parochial teaching; and to emphasize the character and enlarge the scope of our industrial work.

Officers—Honorary President, Rt. Rev. D. J. O'Connell, Bishop of Richmond; President, Very Rev. L. B. Pastorelli, President of St. Joseph's Seminary, Baltimore, Md.; Vice-President, Very Rev. Thomas Wrenn, Rector, St. Peter Claver's church, Philadelphia, Pa.; Treasurer, Rev. T. B. Maroney, St. Joseph's Seminary, Baltimore, Md.; Executive Secretary, Rev. Charles F. Hannigan, Rector, St. Joseph's Mission House, Richmond, Va. This Association has been incorporated recently into the National Catholic Education Association and is to function as a part of this organization.

ST. JOSEPH'S SOCIETY.

St. Joseph's Society for Colored Missions is an organization whose labors are exclusively directed to the conversion and uplift of the Colored Race. Its headquarters are at St. Joseph's Seminary, Baltimore, Md. Its activities extend over eleven southern states and the District of Columbia. The Superior General is Very Rev. L. B. Pastorelli. It has 80 priests actively engaged in its various Institutions and Missions. There are 50 parishes with resident priests and 22 attached missions. The number of people ministered to is about 50,000. The number of parochial schools conducted by our various parishes is 56 with an enrollment of 9,648 pupils. A total of 222 teachers, 154 Sisters and 68 lay teachers (colored) were ememployed.

The following institutions are under its care: St. Joseph's Seminary with 32 students and Epiphany Apostolic College with 103 students. Besides these two institutions St. Joseph's Society conducts St. Joseph's Industrial School for Colored Boys, Clayton, Del., which enrolled 98 boys, and St. Joseph's Home and Orphan Asylum, Wilmington, Del., which housed 104 boys.

THE SOCIETY OF THE DIVINE WORD.

The Society of the Divine Word, whose American Mother House is at Techny, Ill., has established centers for the education of the Negro in the cities of Jackson, Meridian, Vicksburg and Greenville, Miss., and in Little Rock, Ark. In all of these so-called missions, religious services are conducted, and instruction is given in elementary and high school branches.

There are engaged in the work 5 priests and 30 Sisters. Names of institutions: Jackson, Miss., Holy Ghost Institute, Rev. Father Kronemeyer, Rector; Meridian, Miss., St. Joseph's Institute, Rev. Cos. Schneider, Rector; Vicksburg, Miss., Rev. J. Hoenderop, Rector; Greenville, Miss., Sacred Heart Institute, Rev. M. Christman, Rector; Bay Saint Louis, Miss., St. Francis' Institute, Rev. P. A. Heick, Rector; Little Rock, Ark., St. Bartholomew's Institute, Rev. J. J. Steinhauer, Rector. Total number of pupils in all institutes, 1,600.

At Greenville, Miss., the Society of the Divine Word opened a seminary for the education of Colored Catholic Priests, which later was moved to Pass Christian, Miss.

CONGREGATION OF THE SISTERS OF THE BLESSED SACRAMENT FOR INDIANS AND COLORED PEOPLE.

The Congregation of the Sisters of the Blessed Sacrament for Indians and Colored people was organized in the year 1889 for the evangelization of the Colored and Indian races. Its conception originated in the noble mind of Right Rev. James O'Connor, Bishop of Omaha, at one time pastor of St. Dominic's church, Holmesburg. To him the dire need of the Indian and the Negro made strong appeal, and in complete harmony with his designs for their intellectual, moral and physical regeneration, he found a generous co-operator in Miss Katherine M. Drexel of Philadelphia, who, in the wealth which the heavenly Father had placed at her disposal, saw only a treasure confided to her care, to be used for the uplifting of her fellowman.

In May, 1890, while Miss Drexel was a member of the Novitiate of the Convent of Mercy, Pittsburgh, whither she had gone to prepare for religious professions, Bishop O'Connor died, and the work was placed under the kindly care of Most Rev. Archbishop Ryan of Philadelphia. In February, 1891, Miss Drexel received the name of Mother Mary Katherine and was appointed by the Most Rev Archbishop, superioress of the young community. In July of the same year, the cornerstone of the Motherhouse at Cornwells Heights, Pa., was laid.

The work of this Institute embraces the charge of boarding schools, day schools, orphanages, nursing, visitation of the sick, and the instruction of adults in the principles of Christian Doctrine. Branch houses have been established in different parts of the country. The approximate enrollment of pupils in their missions among the Colored people of New Orleans is over 2,000, in New York City about 600, in Philadelphia about 400, while in Nashville, Tenn., Rock Castle, Va., Cincinnati, O., Columbus, O., Chicago, Ill., Beaumont, Tex., Montgomery, Ala., New Iberia, La., St. Louis, Mo., Biloxi, Miss., Atlanta, Ga., and Macon, Ga., there is an average enrollment of from 200 to 250 pupils. In Boston, a mission has been established for the purpose of doing settlement work, and the visitation list numbers about 2,000. In addition to the missions established by the Congregation itself, many other works among the Colored people owe their origin to the generosity of the Sisters of the Blessed Sacrament, for example, Meridian, Jackson and Vicksburg, Miss., Tuscaloosa, Mobile and Montgomery, Ala., San Antonio, Tex., and numerous other places throughout the Union.

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SURVIVORS RECOUNT DARING.

Memphis, Tenn.—Two colored men, Will Moore and Sam Plinkett, deckhands, were among the twenty-three persons who lost their lives last Friday when the Government steamer M. E. Norman capsized in what is regarded as one of the worst stretches of the Mississippi river about six miles below Memphis. The Norman was carrying delegates of the Mid-south Association of Engineers.

But for the heroism of Thomas Lee, whose motorboat carried more than thirty-two of the sixty passengers to safety, the death list would have been greater, survivors say.

The hero of the disaster, Lee, rushed to the aid of those struggling in the water and clinging to the stricken ship, with his small motorboat was methodical in his rescue work. Time and time again he loaded his motorboat with victims of the disaster, took them ashore and went back for another load. When the last count was taken he had saved thirty-five persons, including the captain of the ill-fated steamer, Howard T. Fenton. Lee went about his task coolly. He first rescued the women and children and then turned to the men.

Survivors were unanimous in their praise of Lee and the colored cabin owners along the shore who threw their homes open to them and with blankets, quilts and clothing made the survivors as comfortable as possible.

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NEGRO FARMERS.

There are 88 Negro farmers per 1,000 of their racial population as compared with 58 white farmers per 1,000 white inhabitants. These Negro farmers operate land in farms equal to 2.2 per cent of the total land area of the United States, and if the land occupied by them was placed acre to acre it would form a belt about two and a half miles wide that would encircle the earth at its widest circumference. Contributing to the agricultural resources of the nation are 92 colored women dairy-farm operators, 28 stock raisers, and 79,773 general farm operators.—Our Colored Missions.

COLORED CONVERTS.

St. Louis, April 13.—Almost 400 colored converts have been received into the Catholic Church here in the past eighteen months, it was brought out recently when the St. Peter Claver school association presented incorporation papers to the secretary of state.—New World, April 17, 1925.

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Let it resound loud as the rolling sea,
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us,
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chas'ning rod,
Felt in the days when hope unborn had died,
Yet with a steady beat
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered
We have come, treading our path thro' the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on our way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path—we pray
Lest our feet stray from the places our God, where we must meet Thee,
Lest our hearts drunk with the wine of the world, we forget Thee.
Shadowed beneath Thy hand
May we forever stand,
True to our God,
True to our native land.

—The Council Review, Oct., 1925.

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